

GOOD NEWS THEOLOGICAL COLLEGE AND SEMINARY

A BRIEF HISTORY OF TOUCH OF FAITH MINISTRY

Written by
FELIX N. TOEMEHN

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OYIBI-ACCRA
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DEDICATION

I dedicate this to mama Eddith Adu-Bediaku and my Dear mother mama Lucy N. Diabor. God Bless you with long life and prosperity. Halleluyah.

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ACKNOWLEDGEMENT

Among the GIO tribe of Liberia is an old adage which says *The presence of darkness calls for light. Also that man is what he is only when he is.*

I am grateful to God, for enabling me to come to the completion of this project, although it was not easy at all. By the grace of the Almighty God and through the support of many Christian brothers and sisters who by their financial support and word encouragement. Which have enabled me to come this far, Halleluyah.

My thanks and appreciation goes to God who even before I was born knew me and called me into His kingdom to be part of His elects. My thanks also goes to my History lecturer Mr. John Famey who has been devoted in taking us through this course for three (3) years, very patient and supportive of my effort from the very day I started my study at G.N.T.C.S. 22nd Sept. 1998-2001.

My gratitude go to my parents and guardian Mr/Mrs Adu-Bediaku whose finances enabled me in my stay at the college (G.N.T.C.S.). I also thank Mr. and Mrs.

(ii)

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Jeremiah K. Hukporti. This couple have been so helpful to me and acted as my spiritual parents both through money and prayers. I will like to say that it was their efforts and resources that also helped me through my study at the college for three solid years, it will never be a waste. May God richly bless them as they find favour with men.

And finally thanks to all friends and relatives other lecturers at G.N.T.C.S. and outside the campus who never left me alone but were with me through out in their devotion and prayers. May God bless you in advance.

PURPOSE OF WRITING

My name is FELIX N. TOEMEHN, a final year student of G.N.T.C.S. (1998-2001). It is a requirement of GOOD NEWS THEOLOGICAL COLLEGE AND SEMINARY (GNTCS) that every student of the college writes a brief history of any AFRICAN INDEPENDENT/INSTITUTED CHURCH (A.I.C.) and to leave a copy in the school/College.

In partial fulfilment of this requirement of History 303, in good nature and honour, I have chosen The Touch of Faith Ministry.

It is in the interest of both the school and the church to have this brief written history, and the methods of research and interviews could help in further studies. Also the school through this history will remember me years after I have left.

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INTRODUCTION

To every organization or society there must be a history backing it, appropriately in a written form to be on record for future reference. Human beings have an auto-bibliography, so it is with the church.

This brief written history of this church is the first of its kind. THE TOUCH FAITH MINISTRY is an organized African independent church (AIC). The founder is called Senior Prophetess DORA ASENTUA KRONMOA, a Ghanaian. This movement started since 1981, originated from the church of CHERUBIM AND SERAPHIM. The cherubim and seraphim society is of Nigeria origin. It is discussed in Dr. Parrinder book, "RELIGION in Africa city" (P. 119f). Dr. Parrinder gives the Founder's name as Moses Tunolashe, who is affectionately referred to by the members in Ghana as Moses Orimolade.

The TOUCH OF FAITH MINISTRY is presently located at Adenta barrier, Accra-North, on the Aburi-Dodowa road just before the police barrier. About two hundred meters away from the main street, Accra, Aburi-Dodowa road, the church is on the right with a white painted Temple. On the same premises is the residence of the Founder.

CHAPTER ONE

HISTORY ABOUT THE FOUNDER.

Senior Prophet Dora Asentua Kronmoa the Founder and leader of the TOUCH OF FAITH MINISTRY, was born on Friday (Fida), August 19, 1940, (Afia) at Akim Asafo in the Eastern Region of Ghana. She was born to MR. KOJO KRONMOA AND MRS FELICIA Kronteng both Ghanaians from Aburi, Akwapem.

(b) PARENTS BACKGROUND

Mr. Kojo Kronmoa and Mrs Felicia kronteng were born at Aburi Akwapem. They both grew up there and lived there. Akwapem, being a mountainous land not suitable for Farming. They left Aburi to Akim-Asafo to farm; it was here that Dora was born. According to Senior Prophetess Dora, her father Kojo Kronmoa had a little knowledge about tradition herbal treatment. He could help women with problem of barrenness and other sickness concerning womanhood that can be treated by traditional medicine. And her mother Felicia Kronteng was a trader, taking goods from one town to other villages to sell. Both parents of Dora Asentua were Presbyterian members.

(c) EDUCATION.

Senior Prophets Dora attended prebytheran school at Akim Asafo and end up only as a class six labourer. After this, she did not attend school again until when she became self-reliant, left her parents to stay with a certain woman at Salaga Market in Accra the name Christiana. This woman was also a trader and a friend to her mother Felicia Kronteng. Dora Asentua stayed with the woman for some years and later she herself started selling petty things like banana, oranges, e.t.c. By carrying them around on her head from place to place to sell, and to sustain herself.

She later decided to leave Christiana and went to live at Korle Gonno, Accra. There, she joined the Cherubim and Seraphim Church. She got baptized in this church and became a member.

(d) EARLY LIFE

Due to the problem of accomodation Prophetess Dora had to leave to Mamprobi; there again she faced accommodation problems. So she had to go back to Korle-Gorno.

MY INTERVIEW WITH PROPHETESS DANSUA ASENTUA, a daughter of Senior Prophetess Dora told me that her mother was a seamstress and also learn hair-dressing. According to the mother herself, Dora, she at one time stayed at Accra New Town, a suburb of Accra. And for her to have her own work either as hair-dressing or seamstress, she again left to stay at another suburb of Accra at Adabraka to have her own shop. According to her, She had at the time, twenty-two apprentices under her.

All these places and events through which Senior Prophetess Dora experience she could not remember the exact date and years. She only told me, she lives here and there. She also said that, she lived at one time stay at Accra New Town where she entered a technical vocational institution, but had to stop the school for lack of sponsorship and accommodation.

In 1981 she was made a cross bearer, According to Dora, in their church cross bearer mean, prayer group leader. In 1983 she was annointed as Senior Prophetess by most senior Apostle ADIEKOKEY. At this time she had moved to pig-farm near Accra New Town.

Since the distance from where senior prophetess Dora Stayed, was far from Korle-Gonno, the headquarters, it was difficult for her to be going

there to worship with the members at the headquarters. Moreso, there were among of a branch of her church, Cherubim and Seraphim, closer to her decided to found a prayer cell at pig farm where she then lived. She first began with her own family and it grew up into a very big group where people came to fast and pray. Healing and deliverance services were held, sometimes people from other churches would come to worship with them.

She went to the headquarters at Korle-Gonno to tell the leaders about the work she had begun and how the Holy Spirit is using her. So the leaders gave her the permission to go ahead with her prayer group.

(e) MARITAL STATUS

According to Senior Prophetess Dora, the Founder, her first husband was Isaac Kwbona Boateng a tailor whom she married at the age of twenty-eight (28) and had four children with, but later divorced. According to her, the divorce was necessitated as a result of Mr. Boateng's irresponsibility to put the children in school. For her, schooling is very important in the life of the young once"

She then got married to Prince Yaw Menu Opoku, a business man who has been her wedded husband since 1980, and had another four children with also Senior Prophetess Dora Asentua then has eight children with seventeen grandchildren.

CHAPTER TWO

FORMATION OF THE CHURCH

(a) Causes and reasons for independent.

THE TOUCH OF FAITH MINISTRY as it is presently called, did not start with the name. It begins as a prayer group mainly for the Cherubim and Seraphim Church (compared. Chap. One; early life).

According to Senior Prophetess Dora, the Founder, there was not a crucial reason like Doctrinal problem or confusion that may result in ex-communication. She was formally worshipping at the headquarters at Korle-Gonno. She stopped only went she moved to Pig-Farm near Accra Newtown, only to end up having a prayer group. Due to the distance, from her home to the church, she couldn't attend church services at the worship centre.

She continued with the prayer group until some time later, when she decided to separate or break away to become independent. This issue of separation is

further explained in the next chapter (chapter three the growth of the church).

(b) FIRST GROUP BEGUNS WITH

According to Senior Prophetess Dora, she started with about two or three people outdoors. Before then, she had started with her family, just as morning devotion. Their number began to increase through people coming to fast and pray. Deliverances were held on Thursday and Fridays. These were mainly anointing services. They called it anointing because during this service they did healing and deliverance. Others also had their breakthroughs, etc, etc.

(C) EARLY TEACHING

I asked about the early teachings. According to Prophetess Dora, there was no other extra ordinary fasting and prayers. This were the two teachings that much emphasis were laid on. Through the fasting and prayers, people under demonic influences are delivered. There was massive broadcast of what was happening during these anointing services.

Regarding the teaching about fasting especially. According to prophetess Dansoa a daughter of the

Founder there is a condition indicating who should fast and who should not fast. The one who is seriously sick is allowed to fast. Woman in their menstrual period are not allowed to fast, because of the bleeding during this period, which could lead to loss of weight.

Pregnant women as well as children under age fourteen not to fast. Because in the definition of fasting, the person wanting to fast must know. For the children, they need to understand fasting before they are allowed to so.

In the case of pregnant women, nursing women and women in their menstrual period prophetess DANSOA ASENTUA, especially pregnant women, and in their menstrual period how did they detect? She said they do ask them as they come for fasting prayers. However, Prophetess Dansoa does fast even when she is pregnant or in her menstrual period. This is because she knows her own condition and health for their self-defence, according to prophetess Dansoa, she tries to teach them to their right understanding.

I asked, if there was any method of teaching these people? No, she replied, the only method is through Bible quotations. Many people who bring their problems get solution through fasting and praying. But what

could happen is that, when the people with their problems come either sick people for healing or for other prayers, if they see that the persons conditions he/she cannot fast, the elders and some members together with the Founder will fast on the person's behalf. I then ask why? Is there any biblical proof or revelation? She said no. This was only agreed upon by the church for safety reasons.

They make the people stay with them where fasting is being carried out. That person(s) at every prayer time, is compelled to pray along with them. He/she provides the fruits and any thing needed for the fasting either for breaking their fast in the evening or at the end of time or day set. According to PRINCE YAW OPOKU the Founder's husbands, who I also interview, depending on the problem and situation, they gave days of fasting.

CHAPTER THREE

THE GROWTH OF THE CHURCH

The ministry started as a family morning devotion, with the Founder and her family at Pig-farm near Accra Newtown. It grew to become a prayer group actively. Their numerical or evangelistic methods are as follows.

(a) EVANGALISM

(i) Dawn preaching as a form of evangelism. At dawn they go out preaching about Jesus' death, and his resurrection that people who would repent of their sins shall be forgiven and be saved . This they do at every dawn when they started at Pig-farm.

(ii) REVIVALS AND CRUSADES

At times they will organise revival service invite the people from the headquarters to come and help. At times too they will organise open air worship services in a form of crusades. It is said that during these services some people who come with problems get solutions. Those who want to join the church get membership.

According to Prophetess Dora, at this time they live together at a place at Pig-farm, where the Founder and her family stays.

(b) Early life of the ministry

On Friday, January 1st 1988, during the lent period; a season fasting in preparation for Easter, there was an electrical fault that resulted in the burning down of the temple, together with all documents concerning the church at that time.

In 1989 she decided to come over to Adenta where the church is presently located. According to her, at the time Adenta was not develop as it is today. In those days it was not possible to get a commercial vehicle from Accra to Adenta. So one had to join Dodowa-Somanya car to alight at the barrier. After a long time of searching for a place/land to settle, she met a man called Mr. Antwi who sold a piece of land to her at ₵600,000.

As she started clearing the land some people staying at *Housing-Down*, a suburb of Adenta came and told her to stop work explaining that the land was for them. This did not make her stop the work. She went to Korle-Gonno the headquarters and told the leaders of

her former church, Cherubim and Seraphim, to come to her assistance but to no avail.

All this time there was no financial support from anywhere. She thus depended solely on her own money. After putting up a structure there for worship, the persons in question came again and destroyed everything that had been put up. She was very much discouraged and greatly perplexed and did not know what to do under the circumstances. She then resorted to fasting and praying to God for help. So at one time some of the leaders of the church in Lagos-Nigeria (i.e. Cherubim and Seraphim) came to Ghana on a visit. She then went informed them about some of the problems she was facing. They promised to help her resolve the problem, they also failed to help, until through her prayers and fasting to God the problem was resolved. Prophetess Dora's was solved only through fasting and prayers and not through any other means.

At this time according to the Founder, their meeting were no more considered as prayer group but as a church. Even though not all the members in Pig-Farm came with her, a good number did.

So only time they conduct or organise and have a fun raising service or harvest service, the Church members

at Korle-Gonno, will send delegates from the headquarters to come and collect a certain percentage from these services to the headquarters with the idea of it being under the authority of the Cherubim and Seraphim church.

According to Prophetess Dora, this made her very angry and she decided to break away from the Cherubim and Seraphim church, whilst in times of troubles they would not show any concern.

So the founder, and the church elders thought it wise to break away from the Cherubim and Seraphim and thus abrogated using their name. And from that discussion, They came out with the name; "TOUCH OF FAITH MINISTRY". Touch of Faith because the ministry was founded on the basis of their faith in God, through whom they overcame and shall continue to overcome problems. This was why she separated from Cherubim and Seraphim and now have her independence.

CHAPTER FOUR

THE DOCTRINES OF THE CHURCH AND TEACHINGS

(1) God

According to the church teachings and what the Founder told me, God is a

Judge who shall judge everybody and creator of all that exist visible and invisible. He is the Father of our Lord Jesus Christ. According to the Founder's husband Prince Yam Opoku who is one of the leaders and church fathers, no one can talk about Jesus without God. So God and Jesus are one. This they could not explain to me further as to how both God and Jesus can be one. To them they only teach their members to know God, love God and serve him only.

(2) Jesus

Jesus is the saviour, a king, and a healer. The only one who can heal all sicknesses and diseases. There is only one saviour and that person is Jesus Christ besides him, there is no saviour. Only Jesus who was born by a virgin and lived as a human being, he died and was resurrected to save mankind, he is the saviour.

(3) Creations

They believe and teach that all things were created by God. They begin their teaching about creation with the creation story in the first book of the Bible to teach members to know what creation is, how it came to be.

According to Prince Yaw Opoku the Church Father, without referring to the creation story in Genesis chapter 1 and 2 one will not know and understand what creation really is and to believe.

(4) HOLY SPIRIT

According to the Founder, senior Prophetess Dora and some of the church members I interviewed, especially the Founder daughter, Prophetess Dansoa; the Holy spirit is the spirit of God. The Holy Spirit is powerfully working in the church today. It is the Holy Spirit who enables them to heal, prophecies, fast and do deliverance of people being demonic attack. This Spirit cannot be lied to. He sees everything and convicts us about our sins. Therefore, they pay more attention to the Holy Spirit in their services.

(5) SIN

They preach and teach about sin. According to Prince Yaw Opoku, church father, cautioning about sin is part of their every day preaching and teaching. They teach their members what sin is and not to commit it. They teach their new members concerning what brings about sin, and how Christians can stand against it. Sin is always caused by temptation. Why temptation? They

could not explain to me further. Apart from temptation there is no sin.

6. SALVATION

Salvation is part of their every day preaching and teaching ,that salvation can only be find by coming to know Jesus as Lord and saviour. There is no salvation in any where and in any thing then through Jesus.

7. FORGIVENESS

They teach their members to forgive each one another their wrongs. As the Bible commands and speaks much about forgiveness, so they go through the Bible to make sure that members know how to forgive each other. For when you forgive other people, God will have compassion on you, because you have compassion on others and forgive them.

8. SICKNESS

According to the teachings of the church about sickness, they believe that it is not all sicknesses that are caused by demonic influence. According to Mr. Prince Yaw Opoku, the husband of the Founder, you need not generalize sickness. Thus , there is a high

tendency for one to begin lying if he is not careful. He said, "when we talk about sickness, there are some sickness that are hereditary, i.e. passing from generation to generation, then we have some that are very contagious. Those sicknesses are some time caused by germs and bacteria. Then we have sicknesses that are really from demonic attack. These ones need to be dealt with spiritually, by fasting and praying. Before then, when one come to then for healing, they will ask the person(s) to first consult the doctors to detect the sickness. For when they are able to discover that, then if it is to be treated medically or spiritually then they do.

9. ANCESTORS

According to the Founder, the Church do not teach any things spercific concerning ancestral beliefs. They know and believe that their ancestor (forefathers lived long ago, dead and gone) but do not pray to them or have any connections with them whatsoever.

10. WITCHCRAFT

According to the Founder she personally does not believe in any witches or witchcraft, even though they

exist. According to her, it is one's behaviour that make him/her a witch. She said, "if are does not respect, he may grow up to be considered witch, meaning since that person does not fear anyone, it is only a witch who behave like that. God who created all things did not create witchcraft, even Satan was not created from the beginning to be devil, but his behaviour makes him a devil. She also said, in the church they do not believe in magic or the powers of magic. Magic for what? The only magic they possess is fasting and praying to God.

(B) PRACTICES

1. BAPTISM

They practice baptism by immersion. Every member who is to be baptised must be immersed into water as a sign of being dead, buried, and resurrected. According to the Founder, they do not rebaptise member, but then, the condition is that members from different churches coming to join their church, if not yet baptised by immersion could be baptised if they are willing to do so. But there is no hard and fast rules concerning re-baptism.

2. LORD'S SUPPER

They practise the Lord's Supper in commemoration of the Lord's suffering and his death. The elements they use are the wine and bread.

3. SPECIAL DRESSING

According to Senior Prophetess Dora, the Founder, formerly they have special dress for all members to use. They use white gown, but presently they are putting a stop to it only the Founder, Senior Prophetess Dora is the only person still using the gown during worship service. I confirm this on two occasions. For two different Sundays, I visited the church it was only the founder, I saw dress in white gown. The same apply to footwear, formerly too they were told for all members to leave their footwear outside before entering the temple to worship. This has also changed. .According to the Founder, it is not a law in the church binding anybody to remove his/her shoes before entering the church . This was confirmed by the writer. I saw the Founder coming from her house having her sandals on, only to remove it when she was about to enter the temple. So it is at the discretion of a member to leave his sandals behind.

4. WOMEN COVERING THEIR HEADS

According to the Founder, women should cover their heads before entering the temple for worship. She explain that, for them they base their teaching on Bible. Paul commended that in the church all the women should cover their heads when they come to church, so they too may obey what the Bible says.

5. HOLY OIL

The use of holy oil is no problem in the church. According to prophetess Dansoa, the founder's daughter, the holy oil is used for healing and for deliverance. She quoted from the book of James in the N.T that when one is sick, the elders should pray and anoint the sick person and he/she will get his/her healing (James 5:14).

6. THE USE OF CANDLE

From the beginning of my research or interviews about the I didn't ask whether they use candle. During my first visit in the church, 20th May 2001 during their church I did not see burning candle in the church until upon my second visit, 20th May 2001 that I saw one

candle on a table where the founder and pastors usually sit.

After the service was over, I ask the founder the reason for using the candle. She told me, for them they don't use it for any ritual. In a sense, burning only symbolises the presence of God as was done in the O.T. So for them they only use the candle occasionally and that it is not a standard practice.

C. WORSHIP

The church does not have a written order of worship as the orthodox churches and even some of the AICS do. But they have learned a way of conducting their worship services in an orderly manner. For my two different visits in the church this was observed.

1. Their church service begins at 10:00 a.m. They greet "Praise the Lord" and the response is

"Halleluyah." *1 Kings 18*

They begin with songs for ...

... the reading, the MC will ask the whole congregation members to kneel down for prayers and confession of

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1. Their church service begins at 10:00 a.m. They greet "Praise the Lord" and the response is "Halleluyah." They begin with songs for about 10 minutes then the MC (master of ceremony) reads Psalm 51. Obviously this reading is done in vernacular. After the reading, the MC will ask the whole congregation members to kneel down for prayers and confession of

sins. Then any one person will voluntarilly pray. To every word the person utters, the congregation members, response "Amen." Then the founder, or one of the elders comes forward and pronounces God's forgiveness and blessings. This brings the first section to an end.

2. Praises, whereby every body in the service, sing, dance, clap their hands, and all other instruments available are played in worship to God. During this praises time, what I observe is that every member is so excited to dance, shout in singing and to clap their hands. But the women appear more excited them the men. The praises section lasts for about fifteen minutes and everyone is then asked to take his/her seat.

3. BIBLE QUOTATIONS

In the church service, every individual is asked to recite a quotation from the Bible. Beginning with the youth, through the elderly and even visitors: the congregation responds by saying "Praise the Lord."

4. GENERAL PRAYERS FOR VARIOUS NEEDS

The founder, if present, leads the congregation members to stand up to pray. In her absence any

prominent elder could lead this section. It is brought to an end by the recitation of the Apostle's Creed, by the whole congregation members.

6. SERMON DELIVERY

Here, unlike in most churches where scripture reading is divided into first, second, and third readings; the format is different. The preacher will come before the scriptures reading, according to the portion of scriptures he/she want them to read. As I said on the two occasions that I worshipped with them, the first time, the scripture reading alone took about 35 minutes while the preaching itself lasted for 30 minutes, making one hour and five minutes in all.

7. OFFERINGS

There are three round of collections or offerings they do collect in their Sundays services;

(i) Thanksgiving offering

This is how it is done; the women would come in their group first, and one of them will thank the Lord on their behalf, then all of them will turn around facing

the altar and the founder will pray. The same applies to the men.

(ii) Main/actual Sunday service offering whereby, they all stand up dancing and going round the offering box according the sitting arrangement in the church, Finally those who have their tithes ready are asked to go and present them.

8. Benediction

This is either done by the founder or one of the pastors, elders, deacons, deaconeses, or any other chosen They wind up their service by reciting the Lord's prayer.

CHAPTER FIVE

THE CHURCH GOVERNMENT

The organizational structure of this church, *TOUCH OF FAITH MINISTRY* is in the form of hierarchy. The hierarchy of the church is as follows:

- The founder/Leader
- The church fathers and mothers
- The elders
- Pastors and Evangelist
- Prophets and Prophetess
- Organizers/Planners
- The secretary
- Treasure
- And youth Leader.

Apart from this hierarchy of leadership; the church also has committees set up for the various administrative purposes. They have the men's fellowship, the Women Fellowship, the Youth Fellowship. Other groups are bandsmen, choristers, and the planning committee.

(a) WEEKLY ACTIVITIES/MEETINGS

DAYS

Sundays	Thanks and praises	10:00am
Mondays	_____	_____
Tursdays	women fellowship	6:00pm
Wednesdays	Youth fellowship	7:00pm
Thursdays	Men fellowship	7:00pm
Fridays	Fasting and prayers	9am-6pm
Saturdays	Choir practice	4:00pm

(6.) PASTORIAL EDUCATION/TRAINING

According to Senior Prophetess Dora the founder and her husband Prince Yaw Opoku the church father the themselves trained their pastors in the church. None of their Pastors or elders had even being trained outside in any institution or churches.

According to the founder and her husband the reason why is it that it is dangerous to bring some one from the Bible school or being trained in different church to come and spoil the church with different teaching. So they themselves teach and trained their pastors by making them go through some teachings and

practices. According to them this training last for about five-six years. I asked what they teach or want their pastors to know as the lesson? They couldn't explain further.

I also asked how their pastors are being paid. According to Prince Yaw Opoku, the church father, they do not pay their pastors, rather give them a commission. Why, because they allow them to do other jobs to support themselves apart from their ministerial duty in the church. But some time, they are given scanty amount of money by the church occasionally.

(c) THE CHURCH FINANCIAL MANAGEMENT

The church derive her income from offerings monthly dues and voluntary giving, fund-raising, and meeting contribution (cf. Article-four of constitution draft.) The church is to keep her finance at the bank. The signature at the banking account shall be the signature of the founder, leaders and secretary/treasure, approve by the executives

(d) THE LAITY

In the church every one do thing equally accept the offices whereby certain people have been appointed

and ordained to be held. According to the founder, Dora Asantua, in the church every member is giving the freedom, and can take over to do any thing the pastors or leaders could do if they are not there.

For this reason, as soon as a new member joins the church, immediately they will start teaching the person what to do in the church. So that when ever the leaders are not there he/she can lead the service. In the church young people or the youth duty is to see to it that the church surrounding are clean, the arrangement in the church are properly made.

(e) MEMBERSHIP

According to the founder, and some members interviewed, new members may come from all parts of the world. They may come from other churches to join. But their main concern or objective to win the lost souls. Especially, people from Pagan societies. These members coming from different churches to join their church, as they come, the elders will ask them why they left their formal churches to join another church? After this the church will send delegates to the church these people come from to the pastor-in-charge to find out or inform

him/her that some the church members want to join their church. If that pastor agreed then they accept such members.

According to the founder, they do not like condemning other churches. So they do not condemn any church or their teachings or practices. For God to be the only judge who judge every individual of their deeds. Therefore they are not interesting in persuading members from other churches to come and join their church.

CHAPTER SIX

NUMERICAL STRENGTH AND BRANCHES

The church, though is twenty-one years old does not have any branch yet, only the headquarters where both the church temple and the residence of the founder. According to the founder, they are planning to establish branches in some suburbs of Accra, after the completion of the two persons presently going training to become pastors under them.

(a) AIMS/GOALS AND OBJECTIVES

AIMS: To propagate, preach, proclaim, and teach the gospel of Jesus Christ.

GOALS: To teach members to know God, love him, and to serve him. Also to believe and have faith in Jesus and stay to his teachings.

OBJECTIVES: To establish branches of the church in other places. Organize seminars and retreats for pastors, elders, deacons and deaconess and members. To establish schools and adults education programmes for members who can not read and write (cf. Article two constitution).

(b) FUTURE OF THE CHURCH.

According to the founder, the church is not belonging to any one person. The church belong to God, and is for every member and believer of the congregation. The church is not like some group or church whereby, if the founder, leaders or pastors is not there the church service can not come on No. Then I asked who succeeds when the founder dies? According to Prince Yaw Opoku, senior Prophetess Dora Asantua Kronmoa, it is the church that will decide who to take over. But through my interviewed with the founder herself. She told me, it is her daughter Prophetess Dansua Asentua to be the next leader of the church when she dies. According to Prophetess Dansoa, when the church started until 1988 the population was around 300-350 members but now the population had greatly reduced some of the members have travel abroad some have beeb lifted to join another church, some due to the distance they stayed away from the church cannot come. This was what Prophetess Dansoa said. The first day of my visit 13th May 2001. An estimated numbers of people who come to church including children were 38 people in all. And on the second visit 33 people, majority were women.

EVALUATION*Teachings*

The church believes in the doctrine of the Trinity, regarding God as the judge, Jesus to be the healer and the Holy spirit of both God and Jesus the healer. So they made more emphasis on the Holy spirit in their healing and deliverance services and other worship services.

The church made more emphasis on fasting and praying than any other teachings or practices in the church. In the church they do not condemn other churches of their teachings.

PRACTICES

Upon what I was told and the ones I observed myself I saw nothing about their practices to be unscriptural. According to them, they were practicing before but now they have changed. Some of these practices could not be mentioned to me except the few I know of from their background or their mother church, Cherubim and Seraphim. They do not make any blood sacrifice, holy bath beach praying at night. Even though, some other practices are still being practice in the church but they are law in the church binding people/members to do or not to do.

According to the founder, the church have no taboo as to what to eat and what not to eat. The only taboo in the church is lying, they do not practice any thing that is not from the Bible. From my interviews and personal observation in the church could see that most of their beliefs and practices nearly all is based on the old testament and sometimes say and do most of the things practice out of context.

SCRIPTURE

In the church they make of both the old and N.T, but their most emphasis and reference is based on the O.T. traditions. They use the Bible to preach. According to Prophetess Dansoa, they gave Bible study class time. But this was not added to the weekly activities listed.

PROBLEM OF THE FOUNDER

The educational level of the founder of this church, TOUCH OF FAITH MINISTRY, Senior Prophetess Dora Asentua Kronmoa, is rather low and that has been her greatest disadvantage. Nevertheless, she is so eager to learn. In my interviews with her, she told me that she wants to enter a theological seminary but how could she do that?

She yearns to serve God. At the beginning of the ministry she faced many difficult challenges but through her perseverance by fasting and prayers she was able to overcome. According to what she told me, she did not lord over her people; rather she considered everybody as equally important before God. She does not discriminate between churches by allowing them to come and preach in her church, only if the invitees will not condemn or preach judgemental messages against other churches. She did not see the church to be her personal property to inherit, even though she said it is her daughter Prophetess Dansoa Asentua will be the second leader when she is no more alive. This is not the only rule or law, the church may decide to change Prophetess Dansoa leadership only when she is not able to function effectively in her administration.

RECOMMENDATION

I suggested that the church be more involved in Evangelism to increase its membership. The church is too old to have such humble membership with no branch. The church must try train some of their pastors on theology on all the things they now teach and practise. How can they be effective in the training of their

members, when they themselves no theological educational background?.

They should also be careful and change their ways of caring for their pastors. They said they do not pay their pastors but commission them, commission them to where and to do what? Yes it is good that pastors do other jobs to help themselves in the ministry, but that shouldn't be basis for not taking good of their pastors.

The danger in this (1) the pastors may one day be confronted with situation which he thinks the church cannot solve for him or her, and if he/her finds a church or somewhere he/she could find a solution to their problems, automatically that pastor will leave the church to another church. Prince Yaw Opoku the church father said to me that some of their pastors have lifted the church to founder establish their own churches, that he said one of the pastors is now in the UK who he didn't mention the pastors name has established his own church there. I ask him the reason why these pastors lift and why is it they go and

Establish a church do not come back to the church to work hand in hand but last relationship with them?

One of the reasons he gives me was that "you Ghanaian are so selfish and proud that when they feel that they have learnt something, they break away" In this matter I try to do me own investigation it could be true the people own pride takes them away. It could also be true that because of how they were taken care of by the church caused them to leave the church, who knows?

(2) It might cause some of the pastors to do illegal work to meet their needs in face of the difficult economic situation. At worst they may even leave the church altogether. At the same time faith without work or action is dead. After all if they leave and join other churches or establish their own ministry isn't the same Lord and God they are serving? So my recommendation or suggestion is that leaders should check their way/form of administration in the church if there is the need for corrections to be made-the sooner this is done the better is it going to be for the church.

LESSONS LEARNED

(1) The church does not condemn other churches, but associates itself with them and they welcome other ministers to come from outside the church preach "if only you will not condemn and preach judgemental message.

(2) They are willing to change if there be the need for change, this is a personal observation.

PRIMARY/INFORMAL SOURCES

1. Founder, Senior Prophetess Dora Asentua-Kronmoa, 4th April 2001, Adenta-Accra.
2. Church Father, Prince Yaw Opoku, Adenta-Accra, 10th April 2001
3. Founder, Dora, Adenta, 26th April 2001
4. Prophetess Dansoa Asentua, Adenta, 7th May 2001 and 9th May 2001
5. Secretary, Wilberforce Amponsah-Budu, Adenta, 13th May 2001
6. Constitution Draft Attachment, 20th May 2001, Adenta

A DRAFT OF CONSTITUTION AND BYE LAWS

Article One

- (a) Name
The name of the church shall be known and called
TOUCH OF FAITH MINISTRY
- (B) Greetings: Praise the lord
Response: Hallelujah

Article Two: Aims and Objectives

- (A) To propagate, preach, proclaim and teach the gospel of our lord and Saviour Jesus Christ to all corners of the world and within our communities and win souls for Jesus as commanded in Mark 16: 15-20, Matthew 28 :18-20, etc.
- (B) To teach our members to know God to love and serve Him and also to continue steadfastly the doctrine for our lord Jesus Christ and the Apostles.
- (C) Organise seminars and retreats for our pastors and elders; Deaconesses members and other believers (PS 1:2-3)

Article Three: MEMBERSHIP

It is open to all who believe and will accept that

- (a) Jesus Christ is the son of God and that full salvation is through repentance (Matthew 4:17; Acts 2:38-39; Luke 24:47)
- (b) Any member shall willingly accept the tenants of faith enumerated in article two paragraph A-C and Article 3 paragraphs A and B of this constitution.
- (c) To establish schools and adult education programmes for members who cannot read and write.

Article Four: FINANCES

The church shall derive her income from the following sources.

- (a) Monthly Dues
- (b) Voluntary gifts of sacrifices (Contributions) from members and non-members and organisations
Hebrews 13:16
- (c) making contributions at church services
- (d) fund-raising at anniversaries and occasions etc.

Article Five: BANKING

- (a) The church shall keep her accounts with the financial institution approved executives.
- (b) Signatories of our banking accounts shall be the founder and header, Treasurer and the Secretary.
- (c) Any two of the three can sign and withdraw money on the orders of the executives but the Founder and leader's signature is mandatory.

Article Six: OBLIGATIONS

- (a) Every member shall take part in the social activities, attend church meetings and services regularly, obey and carry out decisions of the church and pay any prescribed dues or contributions regularly.
- (b) one ceases to be a member of the church by absenting him or herself from social activities; church meetings and services for a period of three months (3 months) without notice.

Article Seven:- Bye Laws

- (a) Any member whose action will send the church to public disrepute, shall be suspended or dismissed due to the gravity of the act. E.g. misunderstanding, adultery, back-biting, fighting etc.

- (b) Any pastor, elder, deaconesses or member who brings in any doctrine which is contrary to or not in line with Article two and three of the constitution shall be completely dismissed.

Provided by Wilberforce Amponsah-Budu
(Church Secretary)